

N. R. C. 11.550

COMMON-PRAYER²

NOT

COMMON SENSE,

In SEVERAL PLACES

OF THE

PORTUGUESE, } FRENCH,
SPANISH, } LATIN, and
ITALIAN, } GREEK

TRANSLATIONS

OF THE

English LITURGY.

Being a SPECIMEN of REFLECTIONS upon the manifold Omissions, Additions, Misconstructions, Deviations from the Compilers Sense, and Capital as well as Comical Errors of the Press, in all, or most of the said Translations, some of which are printed at Oxford, and the rest at Cambridge or London; and from thence dispers'd not only thro' these Kingdoms, but all over the World by the Merchants, as if they were as Faultless as the Originals, but apparently shewn to be otherwise, to any Person that has a tolerable Knowledge either of Latin or French.

By Mr. OZELL.

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P R E F A C E.



R. SPARROW, late Bishop of Norwich, in his *Exposition of the Book of Common-Prayer*, tells us, that, in ancient Times, Churches were built in the Form of a Ship; from whence the Body of a material Church is to this Day called the Nave of the Church, from *Navis*, a Ship.

To pass from Fact to Figure. The Conducting and Working this Ship of the Church is indeed the proper Business of the Clergy, some of whom are appointed to steer the Rudder, and others to hand the Ropes, in which if there chance to be a Knot, We Lay-Folk, tho' but Passengers, yet being embark'd on the same Bottom, and bound for the same Port, may (I hope) be allow'd to untie it.

LITURGIES, the French Editor says, are things of the last Importance. For my part, I always thought 'em full as valuable as any Almanack, if not infinitely more. And yet, in strictness of Law, as I have been inform'd by some of the Archbishop of Canterbury's Domesticks, no Almanack ought to be printed in this Kingdom, without his Grace's Inspection and Allowance.

WERE the Translations of our English Liturgy under the same Restriction of not appearing in publick, without a permissive Pass from Lambeth, I dare say there had been no Room for me, or any other, to find Fault with 'em.

BUT since the Booksellers are at full Liberty to print and publish Translations of the Common-Prayer-Book, when, and how they please; sure none of their Customers, who buy those Translations with their Penny (and some of 'em at a very great Price) * ought to be debarr'd from animadverting upon 'em, thro' Fear of a Prosecution at Law

* My Spanish one, at second Hand, cost me Five Shillings; whether it is intrinsically worth so much, will appear by the Remarks I have made on it; some of which I now communicate to the Publick, and others I reserve for hereafter, and so for the rest.

PREFACE.

v

Law, for lessening the Value of the Commodity.

SHALL one Man, not only with Impunity, but Profit, libel the Word of God, and another be punish'd who gratuitously vindicates it?

THE Editors and Proprietors of those Translations, instead of suffering themselves to be stirr'd up by Pettyfoggers, to bring an Action of Scandalum Foolatum; ought rather to thank me for providing Plasters for so many sore Places, none of which were of my making.

MONSIEUR DE LA VILLE

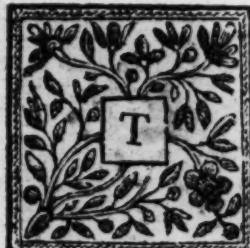


COM-



COMMON-PRAAYER
NOT
COMMON SENSE.

The INTRODUCTION.



THE XXXIX Articles of the Church of *England* begin with this universal Principle of Religion, THERE IS BUT ONE LIVING AND TRUE GOD; which, in the *Spanish* Translation (finely printed at *London* by Mr. *Bowyer*, in Queen *Anne's* Time) runs thus: ALLI MAS AY UN DIOS BIVIENTE Y VERDADERO. Now, were a Man to ask the Author of this *Spanish* Version, what he means by *Alli mas ay un*

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un Dios ? His Answer must be the same with that of a certain Country Attorney, who being shewn by his Correspondent one of his own Letters, written in so ill a Hand, that he cou'd not read it himself, return'd it him again, and said, *I writ it for You to read, not my self:* So would this Spaniard say, *be translated it for Others to understand, not himself.* But he that can pick any Sense, good or bad, out of those Spanish Words, *erit mibi magnus Apollo.* No ; I will venture to say, not the collective Body of the People of Spain, nor their Representatives in the Cortez, (were they to meet upon't) nor all the Universities in that Kingdom put together, would ever be able to conceive what those Words were intended to mean. And indeed, none but an Englishman can comprehend what could occasion this prodigious Nonsense. Suppose an English Schoolmaster should bid one of his Boys turn those Words into Latin, *There is but One God,* and the Boy gives it thus : *Eft sed unus Deus ;* or, *Illic eft sed unus Deus :* Illic there, *eft* is, *SED* but, *unus Deus* one God ; Wou'd this pass Muster, think ye ? Wou'd it be proper to appear in Print, and be sent into foreign Countries, as the *premier Article* of the Doctrine of the Church of England ? And yet this is exactly the Case before us. *Allimas oy un*

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un *Dios*; turn'd *verbatim* into *Latin*, is, *Illic sed est unus Deus*. In our Tongue, every (*English*) body knows we have two *Buts*; one a Conjunction; in *Latin*, *Sed*; in *French*, *Mais*; in *Spanish*, *Mas*: The other *But* (*for Only*) is another Part of Speech, *viz.* an Adverb; and is in *Latin*, *Solum*; in *French*, *Seulement*; in *Spanish*, *Solamente*. The *Spaniard* not knowing this Difference, hath used the former instead of the latter; by which Means he is guilty of just the same Blunder, as one that should translate those Words thus into *French*, *Il y a mais un Dieu*, instead of *Il n'y a qu'un seul Dieu*. Wou'd any Man, Woman, or Child in *France*, or elsewhere, understand those Words in the true, or indeed in any Sense at all? I am very sure they never wou'd, were they to study to all Eternity.

The true *Spanish* for *There is but one God*, is, *No ay sind un solo Dios*; at least, 'tis the most intelligible, and most elegant I can think of at present.

Before I dismiss this Article, I can't forbear being so bold as to say, that the Reverend Mr. *Parsell's Latin Translation*, *Unus est Deus*, for *There is but one God*, is, somewhat deficient. That first Article of the Church of *England* is concerning Faith in the Holy Trinity; and in short, is neither more nor less than this, *There is*

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is one, and but one God, tho' differenced by three Persons. Now, in this Case, *Unus est Deus*, is far from being emphatical or strong enough to express, *There is no more than one God*, or *but one God*. Why mayn't it be, *Unus tantummodo est Deus?* or *Unicus est Deus?* or *Unicus tantummodo est Deus?* or *Unus tantum est Deus?* I do but propose; the Learned are to determine.

Now I have Mr. Parsell's last Latin Translation before me (viz. that so beautifully printed at London by Mr. Bowyer, Anno 1720) it may not be amiss to take Notice here of two or three Things by way of Foretaste, till I go upon the Whole, in its Course.

Turn to the Book of Ordination of BISHOPS, PRIESTS, and DEACONS. In that of PRIESTS, you'll find these Words, *Christi filios qui in medio hoc mundo nequam versantur.* The English whereof (if I understand Latin) is this—THE CHILDREN OF CHRIST WHO LIVE IN THE MIDST OF THIS WORLD WICKEDLY. I confess, at first reading those Words in Latin, I was somewhat startled; yet, upon second Thoughts, not having the Original by me, I began to account for 'em as well as I cou'd. The best of Men are but Men at the best: We are all of us Sinners, only some are better Sinners than others: Some are good Sinners, and some bad

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Sinners; but we are all Sinners, and the like. For all this, not an Hour afterwards, ruminating upon it, a Qualm came cross me, which I could not get over, *viz.* That the Translation must needs be wrong; so without any more ado, I sent and bought the *English Book of Ordination* by it self; then turning to the Place, I found, instead of THE CHILDREN OF CHRIST WHO LIVE IN THE MIDST OF THIS WORLD *WICKEDLY*; it is, THE CHILDREN OF CHRIST WHO LIVE IN THE MIDST OF THIS *WICKED* WORLD.

Such as have a tolerable Knowledge of the *Latin* Tongue need not be told, that this odd perverting of the Compilers Sense is occasion'd purely by that Dash or Accent over the Word *Nequam*. Take but that away, and all's well. That Stroke turns the Noun Adjective *Nequam* (*WICKED*) into an Adverb *Nequam* (*WICKEDLY*). I don't say (for I don't think it) that the Reverend and very Learned Translator committed this thro Ignorance. No, it was doubtless the Fault of some heedless Corrector, or other Servant of the Press, who, either by placing that Accent there themselves, or suffering it to pass without shewing it to the Translator, have been guilty of an Oversight no less momentous than ridiculous; and for which, without any other

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other Slip, were it in a *Papish* Book, and in a *Papish* Country, every individual Copy of the whole Impression would assuredly be call'd in.

If any Smatterer in *Latin* shall say, *Nequam* is no Adverb; then I say, *Plautus* is noⁿ Author. In his Works, (the *Cambridge* Dictionary tells us) plain *Nequam* is adverbially used for *Nequiter*. But the Accent over it *Adverbifies* it with a Witness, and pins it down beyond Contradiction an Adverb, by annihilating it as an Adjective.

ACCENTS are things of such vast Importance, that I must crave the Reader's Leave to proceed a little farther upon 'em; and the rather, because in the Prosecution of this Work I have had Occasion to make above Two Hundred Corrections of that very Sort, in one or other of the Languages I am now concern'd in criticizing, particularly in the *Portuguese*, full as gross as that of *Nequam*. As for the *Greek* Tongue, any School-Boy, that knows how to use his Lexicon, can tell you the Importance of Accents; that * *Patroctonos* is One who is kill'd by his own Father; but † *Patroctonus* is One who kills his own Father. You see the Greeks spell both Words alike; 'tis the Dash over Head

B 2 makes

* Πατρεκτονός.

† Πατρεκτόνης.

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makes the Difference of Sense in Writing, as the Pronunciation does in Conversing; for they pronounce them differently, (and always did no doubt) and aggravate their Voice upon that Part where you see the Accent is seated, just as the *Portuguese* do in their Language: Else, neither of 'em cou'd be understood either Speaking or Writing, but all would be Confusion, like that of *Babel*. So much depends upon the non-accenting, or wrong-accenting either one Language or t'other.

Thus in *Portuguese*, *Partiram as naos Sabbado*; THE SHIPS DID DEPART ON SATURDAY. But *Partirám as naos Sabbado*; THE SHIPS WILL DEPART ON SATURDAY. You see, (by *Partiram*) Words which have the very same Letters have quite a different Signification, and different Tone in the Pronunciation, which, in all publick and private Writings of the *Portuguese*, must of Necessity be distinguish'd (and always are) by placing the Dash or Accent accordingly: A Thing of the utmost Consequence! but Hundreds of Times either omitted or misplaced (as I said before) in this *Portuguese* Translation of our *English* Common Prayer Book. By which means, not only the Apostles, but our Saviour himself, in this Translation, are made to speak as oddly as *Bullfinch* in the Play.

To

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To say no more of the not distinguishing, by an Accent, the future Tenses from the Præterperfect, the *English Reader* (who does not understand *Portuguese*) wou'd not think there shou'd be any great Difference between a great (*O*) and a little (*o*); and yet, in the *Portuguese*, there is as wide a Difference between them, as between any other two Parts of Speech. In short, they are different Parts of Speech: Thus, *O Senhor* is *O Lord*, and *o Senhor* is *the Lord*. One is an Article, the other an Adverb of Invocation. How shocking wou'd it be! how great an Eye-sore to see this in Print, *O Lord said unto my Lord, sit thou at my right Hand, &c.* And yet there are Hundreds of such Absurdities, occasion'd by Want of Care in this very Particular: Absurdities! which must make a *Portuguese Reader* both frown and laugh, as they have me often.

'Tis a common thing with this *Portuguese Translator*, not only to apply Nouns Singular to Verbs Plural, and so vice versa; but he also very frequently uses one Tense for another. Thus, *Psalm iii. ver. 4. * I WILL call upon the Lord*

* Com minha voz a o Senhor CHAMAREY, E respondeu me do monte de sua Santidade. Sela.

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Lord with my Voice, and he HATH heard me out of his holy Hill. Selah. Had he put *Chamey* (I did call) and not *Chamarrey* (I will call) it had perfectly well agreed with our *English*, and all other Translations, and had been good Sense. Using one Tense for another, I know, is a *Hebrew* way of Speaking; but this here seems to me an *Irish* way of Speaking. The *Hebrew* does not do it here, nor elsewhere, in this preposterous manner, two different Tenses in one and the same Breath. But this is a common thing with our *Portuguese* Translator, who by the way (in twenty Instances) appears to me to be none of the greatest Masters even of his own Language. Thus in p. 13. in the Litany, *All sick Persons and young Children.* Instead of *Crianças, young Children*, he says, *CREATURAS PEQUE-NAS*, little Creatures, which may as well be understood of Rats and Mice.

Thus p. 33. Gosp. St. Mar. xiv. 1. Their Witness agreed not together; 'tis in the *Portuguese* Translation, *Não confrontavao*, instead of *Não concordavao*. [N. B. There's no *Errata* taken Notice of at the End.]

Again, p. 40. Heb. ix. 16. our Book has it, *Moses took the Blood of Calves and of Goats with Water, &c. and sprinkled the Book and all the People.* The *Portuguese* omits the *Blood of Goats* (as he does Hundreds

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dreds of other Words) and as for the Manner of Sprinkling, *Moses*, it seems, did it by his Mouth; i. e. he spurted the Blood and Water upon the People: **BORRIFOU** *sobre o povo*. The Verb *Borrifar* signifies nothing else but to sprinkle with the Mouth, if the University of *Evora* may be allow'd to understand their native Tongue. In their great Dictionary, printed at *Lisbon* but a few Years since, you will find *Borrifar*, **ORE INSPERGERE**: *Borrifo*, **ORIS INSPIRSIO**. Nay, tho' there are Words enow for the other Way of Sprinkling, viz. *Derramár*, *Eborralhár*, &c. this of *Borrifar*, I will venture to say, is the only Word in the whole Portuguese Tongue for Spurting or Sprinkling with the Mouth. Wou'd not *Moses*, in this Action, make a pretty Picture, think ye? But there's worse than this a Million of Times, and I was going to say, in a Million of Places.

About three Lines before this of Sprinkling, our Book says, *neither the first Testament was dedicated WITHOUT Blood*. The Portuguese is the very Reverse to this: It says, * *Neither was the first Testament dedicated WITH Blood*.

Sure

* *Donde he que nem o primeiro foi consagrado com sangue*. It shou'd be *sem sangue*. You see here too he omits *Testamento*, the Substantive to *primeiro*. But that's a small Fault, you'll say, since he has it in before.

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Sure such things as these will be no longer suffer'd to go abroad, as the *English* Translation of the Gospel. You'll say, they are the Effects of Inadvertency, and nothing else; but you'll grant, they are of a very high Nature. Lest some half-learn'd People shou'd think this last, and many more as bad, nay worse, that are to come, may be occasion'd by misconstruing the Apostles Language on our Side, and that our *English* Translation of these Portions of Scripture may be wrong, and not according to the Truth of the original *Greek*: For their Satisfaction, I have compar'd them every one with the original *Greek*, and find them all to be Mistakes or Slips of the *Portuguese* Translator. For such as understand the Original, and don't care to give themselves the Trouble of turning to it; I shall always quote the *Greek*: And whenever there's a Diversity of Reading, or a disputed Rendring, I shall take Notice of that too. In the Text now before us, the Original is *χωρίς αἷματος*, *WITHOUT Blood*, according to our *English* Version, viz. Neither was the first Testament dedicated *WITHOUT Blood*. And this was, and is still true in Fact, as we find by Dr. Hammond's Paraphrase. He tells us, That Covenants are still sign'd with *Blood among the Eastern Nations*, and we read in the Law, that the Ceremony of *Blood*

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was used in the Sanction of the first Covenant, that of the Law. Here note, that in my Quotations out of the Greek Testament I generally have Recourse to Mr. Maittaire's Edition, Anno 1714. but I do not confine my self so much to that, as to omit consulting other Editions too upon Occasion. The Sun it self has Spots, and so has that Edition. I shall instance in one, which because it may perhaps be the only one in the whole Book, I wou'd have bury'd in Silence, had it not been absolutely necessary for me to take Notice of it in the Course of this Work, being it falls out in a Portion of Scripture inserted into our Liturgy, viz. The Gospel for Easter-Day, John xx. 1. *The first Day of the Week cometh Mary Magdalen early, when it was yet dark, unto the Sepulchre, and seeth the Stone taken away from the Sepulchre. Then she runneth and cometh to Simon Peter, and to the other Disciple whom Jesus loved, &c.* The first Period (or Verse) is right in Mr. Maittaire's Greek Edition. In the Beginning of the second there's an Omission; of what Consequence let others judge. His Words are these: * *Then she runneth, and cometh to the other*

C Disci-

* Ver 2. Τοίχει δὲ ἔχει τὸ περὶ τὸν ἄλλον μαθητὴν οὐδὲ πάτερ
ἢ θεός, &c. You see, by omitting three Words. (Σίμωνα, Πέτρον, καὶ) (Simon Peter, and) he not only unhappily sinks

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Disciple whom Jesus loved, &c. leaving out **SIMON PETER**, as if he had not been there.

In Case it shall be objected to me, that my Design being professedly Liturgical, and attach'd to the Common-Prayer Book, it is foreign to my Business to make Reflections on the Editions either of the Old or New Testament: I own it is Digrressing, except as to such Portions of Scripture as make Part of our Liturgy, as that just mention'd does. Every body that has read the Greek Common-Prayer Book, knows that Dr. Duport (the Translator) never recites at Length the Epistles and Gospels, but (for Brevity's sake) refers the Reader to the Bible, and contents himself with naming the Chapter and Verse where they begin and end: So that I was forc'd to recur for those Recitals to some Edition of the New Testament itself, and consequently to the latest Edition, as being most likely to be freest from Faults.

Now I am mentioning the Greek Translation of our Liturgy, I shall take this Occasion to inform the Reader, that the Edition I go by is that printed at Cambridge,

an historical Fact, but also makes the Sense imperfect, by saying, *Mary Magdalen ran to the other Disciple*, when it does not appear by his Recital of the Thing, that there was any more than one Disciple present.

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bridge, Anno (αχεῖ) 1665, inscrib'd to the then Archbishop of Canterbury, and subscrib'd I. Δ. which I take to be Dr. Duport's, and do know of never another printed since. This Gentleman was an excellent Græcian, and publish'd many learned Pieces, one of which relating to Homer (I own) was of Use to me in translating Part of that Poet's *Iliad*.

However, as good a Græcian as he was, I find him corrigible in some Places of this Greek Translation of the Liturgy. Whether it was a Slip of the Printer, or of himself, I know not; but at the End of the Solemnization of MATRIMONY, the Ladies will find, that instead of being subject to their Husbands, they are set over them. The Original (Ἄλλ' ὡσπερ
ἡ ἐκκλησίᾳ ΤΠΟΤΑΣΣΕΤΑΙ, &c.) expressly chargeth the Wives to be subject to their Husbands: But this Translation (or rather Quotation from the Greek) has quite inverted the Apostle's Precept, by the Word ΤΠΕΡΤΑΣΣΕΤΑΙ. For there's just the same Difference between *Hypo* and *Hyper* in Greek, as there is between *Infra* and *Supra* in Latin; *Dessous* and *Dessus* in French; or *Over* and *Under* in English. I know, your Thorough-Græcians will object to me its being follow'd by a Dative Case. But that won't mend the Case a Bit. They must allow it to be a material

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rial Oversight of some-body's, and that it ought to be here as 'tis in the Bible *HYPOTASSETAI*, not *HYPERTASSETAI*.

In my humble Opinion, a Translator ought not only to give his Author's true Sense, his whole Sense, and nothing but his Sense; but also to imitate his Style, and adhere to his Manner of expressing his Sense.

How far the several Translators of the Common Prayer Book have done this, will soon appear. At present be pleas'd to turn to the Prefatory Discourse *Concerning the Service of the Church*: Where you'll find this most beautiful and true Aphorism, *There can be no Remedy without some Rules*; alluding to the Necessity of a new Order for Prayer, and reading the Scripture, different from the old one, which was both unprofitable and incommodious. The Words are these, *Yet, because there is no Remedy, but that of Necessity there must be some Rules; therefore certain Rules, are here set forth, &c.* In this Place, every one of the Translators, by an unartful Transfusion of one Language into another, have lost the pure Spirit, the Essence of the Thought, and only giv'n us the *caput mortuum*. The Latin has it, *Attamen quia hoc fieri, non potest absque certis quibusdam Regulis, ideo regulae*

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regulae hic nonnullae præmittuntur, &c. Anglice, Yet because this cannot be done without some Rules, therefore, &c. You see, by not preserving the Idea of a Remedy, he has spoilt it as an Aphorism, and consequently suppresses the Reason why it cannot be done, namely, its being a Remedy; for without some Rules there can be no Remedy. The French, Italian, and Spanish Translations, are after the very same bald Manner as the Latin. The Portuguese has quite omitted all the Prefatory Discourses, and leaps at once from the Title Page to the Book itself; which, considering the Importance of the Matter contain'd in those three Discourses, is an unpardonable Omission. As for the Greek Translation in this Place, 'tis rather looser than any of the others: "Ομως ᾧ ἐπειδὴν ἀνάγκη τινὰς ὀλεσθηποτεν Καρόβας εἴρει (καὶ γένον τὸν ταῦλων ἔχειν) ἐνταῦθαι τοινυν παραδίδονται Καρύβες τινὲς, &c. In English thus, (if I construe it right) Yet because it is necessary there should be some Canons of some Sort or other (the Thing being impossible to be otherwise) here therefore are set forth certain Canons, &c. The Greek Parenthesis I would turn thus, καὶ γένον τὸν ταῦλων διαταγῶν. Anglice, it being impossible there shou'd be a Remedy without some Rules. Thus the whole Sense of the Compilers will

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will stand exprest in their own (figura-
tive) Way of Delivery.

I shou'd here say something of the *French* and *Italian* Translations, now they come in my Way. But first and foremost I must qualify my self for the Task, and answer an Accusation brought against me by the famous Mons. *Boyer*. In one of his monthly Rhapsodies, just after *Francia* the Jew's Trial, he taxes me with not understanding either *French* or *Eng-*
lish, &c. not considering that my Name is printed in that Trial, equal with his, as one of the Interpreters of that Jew's supposed criminal Letters. I leave any one to judge, whether this is not rather a Reflection upon the Government than me. For thus argu'd some Gentlemen (whom I overheard at that Time in a Bookseller's Shop) holding the printed Trial in one Hand, and *Boyer's* Book in the other, "Boyer affirms that Ozell does not understand *French*, and we all know Boyer does not understand *Eng-*
lish; so between these two Interpre-
ters, *Francia* had a fine Time on't.

Now I would ask that unthinking Scribbler, by what Signs or Tokens he comes to know that I understand neither *English* nor *French*? As for the former, Why may not an *Englishman* understand *English*, as well as a *Frenchman* *French*?

I was

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I was born of *English* Parents, not only within the Sound of *Bow Bell*, but almost within the Shadow of the Steeple; and never have been out of *England*; and have taken all Opportunities of reading, not only our Politest but most Vulgar Authors, and of conversing with People of all Degrees of Understanding. I have likewise taken the same Methods of Study and Conversation, to attain the *French* and other Languages, and do believe no body doubts my understanding 'em, no, not even *Boyer* himself. I need say no more (and I cou'd say no less) in Answer to the *Gascoon's* charging me with Ignorance in the Languages, and so I take my Leave of him. God send him a safe Deliverance out of his Troubles. It were ungenerous to pour Water upon a drowning Rat.

To come to the *French* Translation of the Common Prayer Book. 'Tis the Custom, once in two or three Years to publish a new Edition of this Translation, but no Care is taken to mend the old Errors, or to note either them or the fresh ones at the End of the Book. Thus, in the prefatory Discourse concerning Ceremonies, our Book says, *Christ's Gospel is not a Ceremonial Law, as much of Moses Law was*; which in the *French* Translation, hath always been, and still continues

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continues to be render'd thus: *L'Evangelie de Jesus Christ n'est pas une Loi Ceremonielle comme etoit la Loi de Moise.* Our Compilers say *Moses Law was but PARTLY Ceremonial*; The Frenchman makes 'em say, *Moses Law was WHOLLY Ceremonial.* And yet this is the exactest Translation ever made of any Book whatever, if you'll believe the Advertisement prefixt to it. I shall in proper Time expose its petty Deviations, and some large Excursions from the Original, as well as Omissions now and then of a material Word, and a Piece of a Sentence, or so. Mean while, by the literal Conformity of its Title with that of our Common Prayer Book, ending thus, *Avec les Pseaumes de David, Selon qu'ils doivent être lus dans les Eglises:* Wou'd not any one believe, that the Psalter or Psalms of *David* are there translated as they are to be said or read in Our Churches. Yet they are nothing less, but quite another Version, viz. that of *Geneva, &c.*

As for the Italian Translation, 'twou'd make one laugh to see how pompously 'tis usher'd into the World. The Preface tells ye, *A very great Man was please'd to assist in revising the first Sheet.* [Una Eminentissima persona s'è degnata d'haver bavuta mano nella correzion del primo foglio.] Who this very great Man was, I know

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know not ; but this I know, the Epithet *Eminentissima* of late Years hath been peculiar to Cardinals, the Great Master of *Malta*, the Ecclesiastical Electors, and may perhaps be used of or to an Archbishop, but nothing lower. However, let him be who he will, he has left our nine Lines in the 6th Page of that first and only Sheet which he so graciously condescended to revise. I go by the Edition of 1685, I don't know of any since. I own, the Omission is not of Scripture, but of the Rubrick. But what will ye say to an Omission of a whole Sentence of Scripture ? Thus in Psalm CXXIX, the 6th Verse is entirely missing in the *Italian* Translation, and it happens not a little comical ; the Words omitted are these, *Let them be even as the Grass growing upon the House-Tops, which withereth afore it be plucked up.*

Now let us suppose an *Italian* to be reading this Psalm in this Translation, How will he look when he finds it run thus,

* *Let them be confounded and turned backwards : as many as have evil will at Sion.*

D

Whereof

* Tutti quelli ch'odiano Sion fieno confusi, e voltin le spalle.
Della quale il mietitore non empie la sua mano, ne'l suo grembo colui che lega le manelle.

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*Wherof the Mower filletth not his band;
neither he that bindeth up the sheaves, his bosom.*

By unluckily leaving out the first mention'd Verse, concerning the Grass upon the Houfe-Top, which should have been inserted between the other two, (but is not, in this *Italian* Translation of our Liturgy) the Royal Psalmist is made as ridiculous as a certain Preacher made him, who turning over two Leaves at once, told his Congregation that according as the Psalmist express'd it, *The Un-godly flourish for a Time, like a green bay horse, &c.*

But there are full as ill-contriv'd Omissions in the other Translations as in this : For Instance, in the Portuguese, *Isaiah 40. 1.* (for the Epistle on St. John Baptist's Day) Ours is, *He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* The Portuguese is verbatim thus, and no other-wise, † *he shall gather the lambs, and in his bosom shall lead those that are with young.*

Before I proceed to particularize the Errors of any one Translation, exclusive of the rest, 'tis fit I let the Reader know,
that

† *Colherá os cordeiros, y em su seyo guiará as prenhadas.*

The INTRODUCTION, 27

that as I have every where, in all of 'em, cut off whatever was redundant, and not to be found in our Liturgy; so I have inserted and restor'd whatever was wanting. Thus, in the solemnization of Matrimony, our Prayer is, that the Parties may see their Children Christianly and virtuously brought up; and in the Spanish it is, * that the Parties may see their Children to the third and fourth Generation, not a Word of their bringing up: So they are brought forth, the Spaniard looks no farther. But then, he makes Amends for this Deficiency, with a Superfluity of Children to the third and fourth Generation. I have taken Care to reduce the whole to the Exactness of the Original, as above.

What induc'd me to be the more careful to make these Translations agree in every Particular with the Original, was a Passage I read lately in Bishop Sparrow, concerning the thrice repeated Supplication, *Lord, have Mercy upon us; Christ, have Mercy upon us; Lord, have Mercy upon us.* This last Repetition, you must know, is left out of the Portuguese. I believe the Author did it purposely, as thinking it mere Tautology. I own, 'till very late-

D 2

* Que puedan ver los hijos de sus hijos la tercera y cuarta generacion.

28 The INTRODUCTION.

I could not tell how to account for this threefold Repetition, and began to think it Tautology my self ; but Bishop Sparrow has so well unfolded its Meaning, that a Man should be cautious in censuring the Institutions of his Fore-fathers, before he knows the Reason of such Institutions. Nay, tho' in some Cases 'tis utterly impossible for us to know what Reasons they had for settling such or such a Thing, yet it does not follow therefore they did it without Reason, *Omnium quæ à majoribus constituta sunt, ratio non redi potest,* as the Law says.

Lord, have Mercy upon us, } In the Portug.
Christ, have Mercy upon us, }
Lord, have Mercy upon us. Omitted.

If in the future Editions of this Portuguese Translation, they continue to leave out this last Supplication, 'twill look like a disowning the Third Person of the Trinity, and they ought not to call it a Translation of our Church Liturgy, especially since the very learned Bishop aforesaid, hath so excellently well explain'd the Design of the whole in these Words :

" This short Litany (as it was call'd
" by some of the Antients) this most
" humble and piercing Supplication to
" the

The INTRODUCTION. 29

" the blessed Trinity, Father, Son, and
" Holy Ghost, was frequently used in
" ancient Liturgies, as it is to be seen
" in them, and also in the Council of
" Vas. c. 5. Anno Dom. 440, or there-
" abouts, Because (faith that Council)
" the sweet and wholesome Custom of say-
" ing, Kyrie Eleeson, or, Lord, have
" Mercy upon us, with great Affection
" and Compunction, hath been receiv'd into
" the whole Eastern and most of the We-
" stern Churches: Therefore be it enacted,
" that the same be used in our Churches,
" at Mattins, Even Song, and Communion
" Service. It was anciently call'd εὐτερῆς
" ιύσια, the earnest or vehement Sup-
" plication; because, as it is a most pa-
" thetick Petition of Mercy to every
" Person of the blessed Trinity, so it
" was utter'd by those primitive good
" Men, with much Earnestness and In-
" tention of Spirit; being sensible of
" their Danger of sinking into endless
" Perdition, without the Mercy of the
" blessed Trinity; and therefore, with
" no less Earnestness than St. Peter cry'd
" Master, Save, (when he was sinking
" into the Sea) did they cry out, Lord,
" have Mercy. God the Father, have
" Mercy; God the Son, have Mercy;
" God the Holy Ghost, have Mercy, &c.

AND

30 Concerning the

AND NOW, Concerning the PORTUGUESE Translation in particular, besides what has been said of it before.

THIS Translation was perform'd at the Charge of the *East-India Company*, as I suppose, there being in Page 17, a long Prayer in Portuguese, for the Prosperity of that Hon^{ble} Company. It is a small Folio, printed at the Theatre in Oxford, in King William's Time, Anno 1695. Had it been less beautifully printed, and more carefully translated, those who buy Books, not for Ostentation, but Edification, wou'd have been better pleas'd. I have sat down to it sometimes for half an Hour together, and what with wrong Pointing, Mis-spelling, false Grammar, and Words omitted, I have rose up as plentifully un-edify'd, as if I had been all the while fast asleep. And yet I must say thus much in Praise of the Portuguese Translation of the Common Prayer Book, it will not be the worst Translation upon the Face of the Earth, so long as the Spanish continues above Ground.

The Book I go by, is that of 95, as I said before. I don't know of any other Edition. They are to be had now and then at Auctions. I saw one lately at Mr. Mears's, Bookseller at Temple-bar.

Mine

Portuguese Translation. 31

Mine has been at *Bombray* in the *East-Indies*, and back again, as appears by a *Memorandum* of one *George Wright*, who bought it out of the Company's Warehouse there for three *Roupies*, (*i. e.* 6*s.* 9*d.*) I can't help thinking Mr. *Wright* was somewhat wrong'd, in being sold I know not what, for the Word of God : Stones instead of Bread. Far be it from me to reflect upon the *East-India Company* in this : No Doubt, they paid the Translator well for his Work, and thought he had done it true, else they wou'd never have been at the Charge of Printing it in so grand a Manner.

The Morning-Prayer Rubrick (or Title-Rule) immediately preceding the Hymn *Benedictus*, is in the English Common-Prayer Book thus, *I ben shall be read in like manner the second Lesson, taken out of the New Testament. And after that, the Hymn following; EXCEPT WHEN THAT SHALL HAPPEN TO BE READ IN THE CHAPTER FOR THE DAY.* The Portuguese says, * *except when shall happen to be read the Chapter for the Day.*

In

* *Eceito quando suceder que se lea o Capitulo do dia.* Instead of *o Capitulo* [the Chapter] it shou'd have been *no Capitulo* [in the Chapter;] then all had been right: For the Portuguese [*no*] is the English [*in the*.] You see what a confounding of the Sense here is, by putting the Article *o*, instead of the Preposition *no*.

32 Concerning the

In the Gospel for Thursday before Easter,
Ours is, And Pilate gave Sentence, that it
should be as they REQUIRED. The Por-
tuguese is, And Pilate gave Sentence, that
it should be as they PROPHESY'D. Predi-
rao, instead of Pedirao.

But waving Literals at present, let's
proceed to what one may call Verbals.

In the Visitation of the Sick, Ours is,
For there is none to DELIVER him. The
Portuguese says, *For there is none to
SWEAR at him.* Nao ay quem o JURE,
instead of LIVRE.

N. B. There are no *Errata* taken No-
tice of at the End of the Book, as tho' it
were as free from Faults as our *English*
one.

In the Communion. In the Creed;
Begotten of his Father before all Worlds,
God of God. The Portuguese has it, GOD
OF THE GODS, DEOS DOS DEOSES.
This can be no Mistake of any but the
Translator, and 'tis a heathenish one.

Ibidem. Who with the Father and the Son
together is worshipped. The Portuguese
says, shall be worshipped: sera adorado, in
stead of be adorado. But one Tense for
another is so very common, 'twere end-
less to specify 'em; therefore I'll forbear
doing it any more.

In the fifth concluding Collect of the
Communion. Ours is; *And those things
which*

Portug. Translation. 33

which for our Unworthiness we dare not, and for our Blindness we cannot ask, vauchsafe to give us. The Portuguese says, * And those things which for our Unworthiness we dare not DO, and for our Blindness we cannot ask, vouchsafe to give us.

In the Commination. Altho' WE have sinned, yet have we an Advocate. The Portuguese says, Altho' YE have sinned, yet have we an Advocate. This is common; one Pronoun for another, so I'll mention it no more.

Before I proceed any further to Faults of Comission, I'll give ye a Specimen of some Faults of Omission.

In Baptism of Infants, second Prayer, Let us that seek, find. Find left out. A Portuguese Reader might seek the Sense of this long enough, before he could find it.

All-Saints-Day. In p. 81. for the Epistle, Rev. vii. 2. And he cried with a loud Voice to the four What? Angels. Angels left out. Will a Translation, with such Holes as these, hold Water? A Sieve may as well.

E Waving

* E as couzas que por nossa indignidade não nos atrevemos a FAZER, & per nossa sequeira não podemos pedir, seias servido dar-nos. Ye see how the Addition of two Words, a fazer, has murder'd the Sense. This is frequent. See it again in the Commination, mas o façamos, and the like.

Waving Verbals for a Time, let's see how it fares with Sentences.

Wednesday before Easter. Gosp. St. Luke xxii. 1. (pag. 41.) For whether is greater, he that sitteth at Meat, or he that serveth? IS NOT HE THAT SITTETH AT MEAT? This last Question is wholly omitted; and so again in p. 78.

Sixth Sunday after Trinity. Pag. 59. St. Mat. v. 20. And whosoever shall say to his Brother, Racha, shall be in Danger of the Council. Left all out.

Fifteenth Sunday after Trinity. P. 64. St. Mat. vi. 24. Is not the Life more than Meat, and the Body than Raiment? All omitted. Now for Half Sentences, &c.

Commination. Pag. 129. They hated Knowledge, and RECEIVED NOT THE FEAR OF THE LORD. Received not the Fear of the Lord, left out.

Baptism of Infants. P. 100. In the Minister's brief Exhortation upon the Words of the Gospel, Our Saviour embraced the Children in his Arms, he laid his Hands upon them, AND BLESSED THEM. And blessed them, omitted here, and in the private Baptism too; as is also the Answer to the Minister's Question in p. 105.

In the Communion. In the Prayer of Consecration. These thy Creatures OF BREAD AND WINE, &c. Of Bread and Wine, left out.

Portug. Translation. 35

First Sunday in Trinity. Pag. 55. Ep. i.
St. John iv. 7. Every one that loveth, is born
of God, and KNOWETH GOD. He that
loveth not, knoweth not God, for God is
Love. Knoweth God, is left out.

Third Sunday in Advent. P. 20, Epist.
I Cor. iv. 1. Tea I judge not mine own self,
wholly left out.

Quinquagesima Sunday. I Cor. xiii. 1,
Pag. 31. Charity beareth all things, BE-
LIEVETH ALL THINGS. This last, viz.
believeth all things, is left out. I will not say,
this Portuguese Translator was an Infidel;
but he seems to have a Spite to the Word
believe, for he again drops it in pag. 30.
Gosp. St. Luke viii. 4. Which for a while
BELIEVE, and in Time of Temptation fall
away. BELIEVE left out. Any one
may guess how nonsensically these Passa-
ges must sound, for want of such single
Words, as well as Half Sentences.*

Tuesday before Easter. Gosp. St. Mark
xv. i. P. 99. Simon a Cyrenean, COMING
OUT OF THE COUNTRY. Coming out of
the Country, (*vindo do campo*) left out. I
have taken Care to supply all these De-
fects in my Book, which I got interleaved
for this and such like Emendations.

E 2

In

O que em pouco de tempo, y em tempo de tentação caem
Which for a while, and in Time of Temptation fall
away.

36 Concerning the

In the Description of our Saviour's Crucifixion, why ought any thing to be left out, such as *Wagging their Heads*, saying, *save thy self, and the like?*

Monday before Easter. Pag. 37. Isaiah lxiii. 1. Trample them in my Fury, left out.

Three Lines lower, another Omission. Our Book says, *And I wonder'd, that there was none to uphold; therefore mine own Arm brought Salvation unto me.* The Portuguese is verbatim no more than this, viz. *And I wonder'd, and mine own Arm brought Salvation unto me.*

P: 36. Dele Phariseos: Away with it: It is not in the Original; 'tis an Addition of the Translators.

In Morning Prayer, instead of *Then shall be sung or said the Apostles Creed by the Minister and the People, standing:* This Portuguese positively will have it, that the Minister alone is to say the Creed, and the People are indeed to stand, but do nothing else. *Entonces se dirá ou cantará o Credo dos Apóstolos pelo Ministro, & o povo estará em pé.* The same is again misrepresented in the same manner in Evening Service; and this can be no Fault of the Printer, nor any but a wilful one of the Translator. It shou'd have been thus, *Pelo Ministro & o povo, ambos em pé.*

Ibi-

Portug. Translation. 37

Ibidem. The Collects for Peace and Grace, &c. are to be said *all kneeling,* (*todos puestos de joelhos*) All kneeling left out.

Ibidem. The first of those Collects in our Liturgy prays to be defended from all Assaults of our Adversaries through the *Might* of Jesus Christ our Lord. He has it *Merit* instead of *MIGHT*. The Word *Merit* is there utterly wrong, and out of its Place. Such *Quid pro Quo's* as these he often gives us. In Gosp. out of St. John i. 1. *And the Word dwelt among us full of Grace and TRUTH.* The Portuguese says, *full of Grace and Glory;* CHEO DE GRAÇA ET GLORIA. There's no End of these.

Third Sunday in Lent. In the Epistle. Epb. v. 13. FOR WHATSOEVER DOETH MAKE MANIFEST IS LIGHT; the Portuguese says, WHATSOEVER IS MANIFESTED IS LIGHT. But, to do him Justice, I must needs say, in this Place, he comes nearer the original Greek than we do, πᾶν γά τὸ φανερέμενον φῶς ἔστι, i. e. in plain English as well as Portuguese, WHATSOEVER IS MANIFESTED IS LIGHT. But then this does not seem to be so good Sense as ours. Castellio's Construction admirably well solves this Difficulty, by turning it *lucidum est*, instead of *lux est.* *Quicquid enim manifestum fit, luci-*

38 Concerning the

*cidum est, and so I wou'd have it done in
the Portuguese: Pois tudo o que he mani-
festado he luzedo, instead of he luz.*

Fourth Sunday in Lent. In Epist. Gal.
iv. 22. *Nosso reis, Brethren, as Isaac was,
are the Children of Promise. But as then,
he that was born after the Flesh persecu-
red him that was born after the Spirit; even
so it is now. In the Portuguese it
runs thus: Now, as Isaac was, so Bre-
thren are the Children of Promise; making
Brethren the Nominative Case to are,
Irmãos são filhos, &c. (fratres sunt filii, &c.) It shou'd be, Irmãos, nos somos filhos, &c.
(fratres, nos sumus filii, &c.) In the
same Sentence, Persegue, Persecuteth, shou'd
be Perseguio, Persecuted. There's no End
of such false Constructions.*

St. Simon and St. Jude Gosp. St. John
xv. 17. our Saviour says, *If they have
persecuted me, they will also persecute you.* The Portuguese says, *Se elles me per-
segiram, assi tambem perseguiram a vos.* Which, English'd, is directly thus; *If
they have persecuted me, they have also per-
secuted you.* The Accent upon the latter
Perseguiram ought to have been upon
the last Syllable of all, not the last but
one. Perseguiram it shou'd have been,
not Perseguiam. Which Accent (or Dash)
is the only thing that distinguishes the
Preterperfect from the Future Tense (as
said) I

Portug. Translation. 39

I have said before) in Writing and Printing, as the Stress of the Voice either on the one or the other Syllable does in Conversation. Thus in St. Luke xviii. 31.
ALL THINGS THAT ARE WRITTEN BY THE PROPHETS CONCERNING THE SON OF MAN, shall be accomplished. In Portuguese thus, and no otherwise: *Todas as cousas que são escritas pelos Profetas tocante a o filho do homem se cumpriram;* without any Accent at all upon *cumpriram*: So that it may full as well mean, **ARE ALREADY ACCOMPLISHED**, as **SHALL BE ACCOMPLISHED**. Again, (*All-Saints-Day*) *Blessed are the Merciful,* for they **SHALL obtain Mercy.** In the Portuguese, it may as well be understood, they **HAVE obtain'd Mercy,** *atengaram misericordia,* without any Dash over it, to denote how 'tis to be either pronounced or understood, whether of Time past, or Time to come.

St. Paul's Conversion. *Acts ix. 1. And he said, Who art thou, Lord?* The Portuguese has it, *E elle diffe, que es tu o Senhor?* Anglice, *Who art thou, the Lord?* Had it been *O Senhor* (a great *O* instead of a little *o*) it had been right, and not possible to be misunderstood: So nice a Language is the Portuguese, as I have shewn before.

Other

40 Concerning the

Other Important Observations and
Queries concerning the Portuguese Trans-
lation of the Common Prayer Book.

Wednesday before Easter. Epist. Heb.
9. 16. *Nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of OTHERS,* says our Book, and so says the Original, *εν αἵματι ἀλλοτίω, cum sanguine alieno.* The Portuguese says, *with blood of BULLS, (touros).* Query, Whether this may not be a Mistake of the Printer, *touros* for *outros*? I fancy it must; for tho' the *αἷμα ἀλλοτέροις, the sanguis alienus,* the blood of Others, alludes to the Blood of Quadrupeds, yet it means not the Blood of Bulls, but of Calves and Goats, *Vituli & Hirci,* as Piscator, Hammond, and others observe on this Place. The Portuguese ought therefore to be either *the blood of OUTROS, (Others)* as ours is; or else it ought to be, instead of *Touros (Bulls) Bezerros e Cabrones, (Calves and Goats)* as the Fact really was, vid. Levit. 16. In my Opinion *Outros* will do best, because 'tis the very Word the Apostle uses, and by which we translate it in our Bible, viz. *the blood of Others.*

St. Simon and St. Jude's Day, Gosp. St. John 15. 17. *If I had not done among them the*

Portug. Translation. 41

the Works WHICH NONE OTHER MAN DID, &c. The Portuguese says, *WHICH I DID, que Eu ay feito.* This, tho' not Nonsense, is not the Sense of the Original: *α ἐσεις ἀλλα πεποιηνεις, which none other man did, que nemo alias fecit.*

In the Burial of the Dead. I'll be bury'd alive, if any Portuguese understands the following Sentence; *Eu sey que meu Redimidor vive, & ultimo sobre o pò se alevantara, & depois de minha pelle cortaraõ esta & de minha carne verey a Dios; Oqual eu verey, & meus olhos virao & não estranho,* Job xix. 25, 26, 27. This is not the only Bone by twenty I could give him to pick. Beza's Latin Translation may perhaps help him about Half Way; but there I'm sure he'll stick fast.

In the Catechism. *How many Sacra-ments bath Christ ordain'd in his Church?* Answ. *Dois:* instead of *Dous:* i.e. *Two:* instead of *Two:* an Error of the Press belike; this is only a Taste of Mis-spelling; so of false Grammar in *Page 86, a quem instead of os quaeas.*

In the Communion. In the Minister's Exhortation after the Sermon, *But with a full trust in God's mercy, and with a quiet Conscience,* this last omitted.

Ibidem, The Beginning of the next Exhortation. *I intend, by God's Grace, to celebrate, &c.* *God's Grace omitted.*

Epistle, Act. 5. 12. Our Book says, *There came also a Multitude out of the Cities round about UNTO Jerusalem : Unto* is left out. This does not indeed spoil the Grammatical Construction, but it alters the Meaning very much. *Abi tambem se congregaraõ buã multidaõ de cidades derredor de Jerusalem. i. e. There came also a Multitude out of the Cities round about Jerusalem.* Such Omissions are common, and yet the Grammar good : But what a vast Difference is there between the Sense of This, and of ours, which is justly render'd according to the Original ? Συνῆρχετο δὲ τὸ πλῆθος τῆς πόλεων εἰς Ἱερουσαλήμ. *Conveniebat autem etiam vulgus vicinarum urbium Hierosolymam.*

In the Conversion of St. Paul. *Brother Saul, O Lord hath sent me, instead of the Lord.*

In the 22d Sunday after Trinity. The Collect. *Lord, we beseech thee to keep thy Household the Church in continual GODLINESS.* The Portuguese says, *CONTINUAL LOVE.* This is frequent.

In the 15th Sunday after Trinity. Our Saviour says these Words : *YE cannot serve God and Mammon.* The Portuguese makes him say these Words, *WE cannot serve God and Mammon.* *Nos não podemos servir a Deos & a Mammon.*

Portug. Translation. 43

Easter-Day, Gosp. St. John xx. 1. Then went in also that other Disciple which came FIRST to the Sepulchre, and he saw and believed. It is in the Portuguese, Then went in also the other Disciple which came to the Sepulchre (the Word FIRST, a very material Word, is left out) and he saw and believed. Entonces entrou tambem o outro discipulo que vejo (primeiro left out) a sepultura, y elle vio & creo. Besides that Omission, I don't like Sepultura for a Sepulchre. It is rather a Funeral or Interment. Sepulcro is a Sepulchre, Grave, or Tomb. But the Author of this Portuguese Version, as I have said elsewhere, is not over well skilled in his own Tongue ; for he seems not to know the Difference between Pella and Polla, else he wou'd never say, as he often does, Pella Epistola (i. e. per Epistolam) instead of Polla Epistola (i. e. pro Epistola.) There's the same Difference between Pella and Polla in the Portuguese, as between Per and Pro in the Latin. Thus instead of Orvalho, (the Dew of Heaven) he uses Hervalbo, which is no body knows what. Thus in the Gosp. St. John xxi. 19. *NET* Jesus said not unto him, He shall not die, &c. It is in the Portuguese, *AND* Jesus said unto him, He shall not die. A vast Difference ! It shou'd be, com tudo nao lhe disse Jesus ; not *X* nao lhe

44 Concerning the

lbe, &c. He's often guilty of using one Sort of Conjunction for another, as, *And* for *Or*, and *Altho'* for *Therefore*, &c. which quite confounds the Sense. Another Fault he's guilty of; in this Language, the third Person in both Numbers, *i. e.* *He* or *They* shall pray or read, or the like, ought always to be express'd; here it is hardly ever done.

Good-Friday. Ep. *Heb. x. 1.* The first Line. *The Law having a Shadow of GOOD things to come.* Here the Portuguese, by saying, *cousas futuras*, and omitting the Adjective *bonas*, leaves it a Moot-Point whether the Apostle means Good or Evil.

Tursday before Easter, Gosp. St. *Luke xxiii. 1.* *Take, Eat; this is my body, &c.* Why shou'd the Word *TAKE* be left out?

In the Gosp. St. *Luke xxii. 1.* *And he said unto THEM,* (*i. e.* all the Apostles) *when I sent you without Purse, &c.* The Portuguese has it, *And he said unto HIM,* (*i. e.* Peter.) *Elle instead of Elles.* This is common. ~~Then~~ In St. *Luke xi. 14.* our Book says, *Then goeth he, and taketh to him seven other Spirits* ($\pi\tau\epsilon\mu\alpha\tau\alpha$) *more wicked than himself, and they enter in and dwell there.* The Portuguese says, *ENTERETH in, and DWELLETH there: ENTRA nella, and MORA nella;* using the Singular

Portug. Translation. 45.

lar Number of the Verb, instead of the Plural, because perhaps he saw it in the Original *κατοικεῖ*, dwelleth; not considering that the Greeks delight to couple Nouns Plural to Verbs Singular, especially Nouns of the Neuter Gender. Thus *πνεύματα κατοικεῖ*, the Spirits dwelleth, is good Greek, but won't do in Portuguese nor English, &c.

In p. 15. *AUGMENTO I increase*, instead of *AUGMENTA Increase thou the Fruits of the Earth*, &c. but such are innumerable, so I'll take no more Notice of them. In the same Prayer, *use the same TO THY GLORY, the Relief of those that are needy, and our own Comfort*. *To thy Glory* left out. But there's no End of such neither; I've alter'd 'em all in my Book, interleav'd for that Purpose, and ready to be produced.

In p. 12. *From the Crafts and Assaults of the Devil, FROM THY WRATH, and from everlasting Damnation. From thy Wrath* left out.

In p. 11. *The Holy Ghost (we say) is of the Father, and of the Son, neither made, nor created, NOR BEGOTTEN, but proceeding. Nor begotten left out, (nem gerando.) So a little lower, Believe RIGHTLY the Incarnation. Rightly left out.*

I here

46 *Concerning the*

I here finish all I design to publish concerning the *Portuguese* Translation of the *English* Liturgy. The Reader will please to take Notice, I do not include the Psalms in my Animadversions, tho' they are an essential Part of our Liturgy; That were an endless Work to print. I'm sorry to say it, but it's true; the Psalms, which are in themselves reckon'd a complete Body of Devotion, not only by Christians, but Jews and Turks, (the latter of whom never speak of the Composer but with Reverence, viz. *SULTAN DAVID, &c.*) are in this Translation, (instead of a complete Body of Devotion,) a complete Body of Diversion.

Surely, not only this, but the other Translations of the Psalms, ought to have been according to the Common-Prayer Book Translation, and not that of the Bible: How else can it be call'd our Liturgy? The Bible Translation of the Psalms is never used in our publick Worship. The other daily is; and so makes Part of the *English* Liturgy, and therefore ought to have been the Subject of this, and all the other foreign Translations, were it for no other Reason but because they are so entitled, and pass for our Liturgy. But besides this Reason, there's another: The Common-Prayer Book Translation of the Psalms (tho' older than

Latin Translation. 47

than that of the Bible) is ten times a better and a truer Translation.



Concerning the

L A T I N Translation.

 HO' there is in the main a great Resemblance between the *Portuguese* and *Spanish* Languages, yet there being no such Affinity between 'em but that they may be separated, I shall for a Time postpone my Considerations on the *Spanish* Version of the Common-Prayer Book, to make Room for what perhaps may better please the Generality of Readers, namely, the *Latin* Translation. Mine is the Third Edition, printed by Mr. Bowyer, Anno 1720. As 'tis the last, so 'tis said to be the best, and most Correct of any. It is dedicated to his Grace the present Arch-Bishop of *Tork*. Which Dedication 'tis absolutely necessary for me to transcribe, for more than one Reason, as you'll see by and by, over and above that it helps to fill up my Book.

EN

“**E**n iterum liber hicce tibi, amplissime
 “ me Præsul, seipsum ultrò com-
 “ mendat in clientelam: Cujusnam scilicet
 “ patrocinium potius ambiret, quām
 “ tuum? Immò, quēnnam sibi arden-
 “ tioribus votis in vindicem appeteret,
 “ quām te, Vir optime, atque dignissime
 “ antistes, qui tot tantisque nominibus
 “ ecclesiam nostram tibi devinxisti? Qui,
 “ cūm nupera seditionum tempestas illi
 “ impenderet, salvam in portu collo-
 “ casti; * qui, cūm illius fundamenta
 “ jam tantum non eversa essent, sufful-
 “ cisti labantem; qui denique, cūm il-
 “ lius dogmata pari furore ac invidiā op-
 “ pugnarentur, acerrimè ea defendisti.
 “ Hísce de causis, liceat mihi non ec-
 “ clesiæ tantum, sed & patriæ nostræ
 “ gratulari; quibus jamjam obtigit com-
 “ munis libertatis strenuus adeò vindex
 “ & custos: Liceat etiam scholæ nostræ
 “ gratulari, quæ te olim accepit gremio,
 “ & dii fovit: Liceat denique & mihi
 “ gratulari, qui intra eosdem patietes
 “ cœlum hausi Aventinum.
 “ Jamdudum ibi futuræ tuæ amplitu-
 “ dinis omenatque augurium accepimus;
 “ & sanè nihil omnino mirandum est,
 “ ut, qui dñoribus adeò eximiis ornatus
 “ fuerit,

fuerit, inter episcopos cooptetur. Hoc
 quidem * non claritate generis
 (de quo non te jactas, uti nec ^{* Plin. Pan.}
 cap. 58.
 de aliis, quæ in te suspiciunt
 omnes & admirantur) sed integritate
 morum & pietate *promeritus es.*
 Cū sis prognatus ab illustri genere,
 profecto magnum inde tibi nomen ac-
 cedit ; majus verò à præclaris tuis
 maximisque virtutibus, quibus te ipsum
 præstas non in inūs *humani generis deli-*
cias quām episcopalis collegii decius &
 præsidium. Ortus es majoribus, quos
 pietas erga ecclesiam, summa erga re-
 gem fides, exornarunt : Quos damna
 sua, quæ religionis ergo æquo animo
 tulerunt, reddiderunt illustres ; illu-
 striores autem, constantia & fides.
 En ! lātantur manes, qui te illius
 ecclesiæ jam vident ornementum, quam
 ipsi piis armis, sed parùm. heu ! felici-
 bus, propugnarunt : Qui te eadem fide
 erga Regem pientissimum intuentur,
 atque ipsi erant in beatum Martyrem.
 Te mirer magis, quod species tui
 oris augustior quām humana appareat,
 an quod mellea adeo sit di-
 cendi facultas, & † tanta ti- ^{† Plin. Pan.}
^{cap. 71.}
 bi beneficiendi vis ? Quoties
 enim in sacra rostra ascendis ; en quan-
 tâ & quām piæ admiratione, audien-
 tium turba rapitur ! en puerorum
 G egentium

" egentium & orphanorum hiantia ora,
" quæ tu & pane & verbo Dei imples !
" &, te perorante, non alget charitas.

" Quæ quidem laudes tuæ ut dignè
" prædicentur, facundiam parem tuæ
" prorsus desiderant : Liceat itaque ver-

* Plin. Pan.
cap. 71. 67. &c.
" bis uti Plinianis * Mibi qui-
" dem non tam humanitas tua,
" quam intentio ejus, admir-
" bilis videtur. Orationi ocul-
" os, vocem, manus commodas. Evidem
" parentis publici sensum, cum exhortatione
" ejus, tum pronunciatione ipsa perspicere
" videor. Quæ illa gravitas sententiarum ?
" quam inaffectata veritas verborum ? Quæ
" asseveratio in voce ? Quæ affirmatio in
" vultu ? quanta in oculis, habitu, gestu,
" toto denique corpore fides ? ista semper
" facias, nec unquam animus tuus lasset
" tur.

" Nolo ulterius tuâ abuti patientiâ,
" nec velim tuæ modestiæ esse injurius ;
" siq[ue]as modò dicere, quòd gaudeo obla-
" tam esse facultatem, quæ mihi contu-
" listi beneficia, palam agnoscendi. Ut
" diu valeas, diuque tuo consilio & ductu-
" administretur ecclesia, omnibus preci-
" bus petit,

Tui obsequientissimus

Tibique devinctissimus

THO. PARSELL.

Now,

Dabam à Schold
Amerc. Sciss.
Lond. Kalen-
dis Quipili-
bus

Latin Translation. 51

Now, what puzzles me, is the *REGEM* *pientissimum* in this Dedication. As for the Epithet, 'tis common to all Christian Princes. I want to know the Person intended by that same *Rex*; whether it is a Man or a Woman? *Rex* is a Sort of an Hermaphroditical Word; Sir or Madam, chuse ye whether; tho' generally speaking, the Masculine predominates by far; and so one wou'd think it shou'd be meant of his present Majesty, as likewise because of the Time, 1720, and also having *REGEM GEORGIUM* with the usual Epithets throughout the whole Book. But then again, the Tenour of the Dedication seems to determine it to *Q. Anne*. As for the Patron's Character, there's no settling the Question from thence, either one Way or t'other. The Arch-Bishop's Loyalty, as it is as Justly grounded, so it is no less Zealously exerted to his present Majesty, than it was to the late Queen. In short, there seems to be a Duplicity of Intention in the Author; like that of *William Wickham*:* It may

G. 2.

be

* For fear this should fall into the Hands of some, who having never heard that Story, may think I mean the infamous Squire *Wickham*; I must have Leave to relate it: *William Wickham* was in *Henry the Fourth's* Time Bishop of *Winchester*, and had been Surveyor of the King's Buildings, especially those at *Windfor*. This Great Man having caus'd to be engraven on the Stone of a Wall
in

52 *Concerning the*

be constru'd either Way, and as well mean King George as Queen Anne. To come to the Point: The Compilers or rather Correctors of our Liturgy as it now stands, tell us in their Preface, that *the Alterations they made, were for the clearer Explanation of such Words and Phrases, that were either of doubtful Signification, or otherwise liable to Misconstruction.* Now, any Expression that's capable of two Constructions, must be liable to Misconstruction. No, say you, it is thereby secure from Misconstruction. Well, be it so. As this is no Part of the Liturgy, tho' prefix'd to it, we'll let it pass. Having done with the Dedication, let's proceed to the Book it self.

We are told, *God spoke to our (i.e. the Jews) Forefathers by the Prophets,* Will it not be liable to Misconstruction to say, *Majores per Vates allocutus est*, as it is in this Book? Might not some misapprehend *Majores* to signify *Greater*, not *Forefathers*; and

so

in that Castle these Words; *This made William Wickham;* some that envy'd his Rising, complained to the King of his Insolence, as arrogating to himself that excellent Piece of Building to be done at his Charge: But Wickham being call'd before the King about it, made Answer, that his Meaning was not, neither by any indifferent Construction cou'd it import, that Wickham made that Building, but that the same Building made Wickham, as being a Means of the King's great Favour towards him. This Answer pacify'd the King, who took him daily more and more into his Favour, &c. Baker's Chron.

Latin Translation. 53

so *Majores per Vates* to be, God spoke by the greater Prophets. 'Tis certain God spoke (*Minores per Vates*) by the (Twelve) lesser Prophets, as well as (*Majores per Vates*) by the (Four) greater. And therefore to prevent Mistakes, (the *Allocutus est* not being sufficient for the less learned) it were better to throw in a Word that may determine *Majores* to be a Substantive, and not an Adjective: Thus, for Instance, *Majores nostros per Vates allocutus est*, or else, *Majores nostros allocutus est per Vates*; and then 'twere impossible to be either not understood, or misunderstood. But waving Words that have two Senses, as *Majores* and *Regem* have, I shall shew some in this Book that have no Sense at all, or I have none.

Is [IMMORTALES gratias] Latin for HUMBLE Thanks? In the Communion, our Book says, *Ye must give most HUMBLE and Hearty Thanks to God the Father, &c.* This says, *ex animo gratias agere oportet IMMORTALES Deo Patri, &c.* In another Place of the Communion, our Book says, *Almighty and everlasting God, we most HEARTILY thank thee;* the Latin says, *we most IMMORTALLY and heartily thank thee:* *Omnipotens & sempiterne Deus, IMMORTALES tibi ex animo gratias agimus.* This *Immortales* the Gentleman is very fond of, and has it twenty times over as impro-

improperly as here; not only in this Edition, but all his other Editions. In the Translation of Queen Elizabeth it is, *summā cum humilitate gratias agimus, &c.* and in that of King Charles II. *demissē gratias agimus, bumble Thanks,* as our Book has it. I have no Notion of giving immortal Thanks in this mortal State.

Sometimes we find here burlesque Words, such as *Deaster, a false God,* from *DEUS* the true one. 'Tis in no Latin Author, as I know of, any more than *Medicaster* or *Poetaster*. Mr. Dryden calls your young Gods, *Godlings.* In a Poet who makes Gods, 'tis allowable to coin what Words he pleases; but others must not pretend to it, especially in such a Book as this.

But I think the best Way will be to begin the Book, and so go thro' Page after Page.

In the first Page of that Prefatory Discourse *Concerning the Service of the Church,* (*De Forma Administrandi in Ecclesia*) let me see who can construe these Words? 'Tis an entire Sentence, and exactly thus: *Ad hac quanquam partes antiqui Psalterium integrum divisorunt in septem partes, quarum unaquaque nocturnam dicebatur: atamen superioribus temporibus quidam Psalmi tantum iisque pauci numero legebantur, ceteris prorsus omissis.* Here are Faults of the

Latin Translation. 55

the Translator, Corrector, and Printer, all three, as I take it. O! say you, we'll soon find it out; let's see the English Book. Ay, right: But I bar that. We are to consider these Books are sent among foreign Nations, who have no English Common-Prayer Book, or if they had, don't understand a Word of the Language perhaps. Come, I'll save ye the Trouble of turning to the English. The first of the two partes shou'd be *PATRES*: This I take to be a Fault of the Corrector. And now let's see how it stands in the English Book. And furthermore, notwithstanding that the ancient *FATHERS* have divided the *PSALMS* into seven Portions, whereof every one was called a *NOCTURN*: Now of late a few of them have been *DAILY* said, and the rest utterly omitted: These are our Compilers Words. The Latin you see leaves out the Word *DAILY*, a very material Word; and this I take to be the Translator's Fault. As for the other, tho' there's no very great Matter depending upon't; yet for Exactness sake, and to make it like our Book, the Word *Nocturnam* being in this Place a Substantive, and a Technical Term, i. e. a Term of Art, ought to have begun with a Capital, or else been printed in a different Character, or both, as in ours, *Nocturn*; *Nocturnam*, not *nocturnam*, as if 'twere afraid

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afraid of the Light. Whether this is the Printer's, Translator's, or Corrector's Fault, I think it ought to be mended; but the others are intolerable.

The same Prefatory Discourse tells us, that the Liturgy, as it is now regulated, is more profitable and commodious than that which of late was used, because *here are left out many things, whereof some are UNTRUE, &c. Minus vera*, according to this Latin Translation; that is, not *untrue*, but *untruish, falsish*. The Greek speaks out plain, *ψευδην*, *false*, and so do the rest, without mincing the Matter, as the Coward does in the Play, *I won't say you lye, but you fib abominably.*

In the next Prefatory Discourse *Concerning Ceremonies*, about the Middle of the Page, it is said, *Certain Causes are here rendered why some of the accustomed Ceremonies be PUT AWAY, &c.* In the Latin, *Hic quædam eduntur rationes, cur receptarum Ceremoniarum aliae ANTIQUATÆ sunt, &c.* It shou'd be *abrogatae sunt, put away*: *Antiquatae* is quite the Reverse; *Retain'd, instead of Repeal'd.* See Brissanius, *De Verborum, quæ ad Jus pertinent, Significatione, &c.*

HAVING

HAVING spoken in general concerning the *Latin* Version of the Common Prayer Book, and given some few Examples of its erroneousness, and having also concluded all I had to say against the *Latin* Translation of the Prefatory Discourses of our Compilers, before I enter on an Examen of that Version of the Liturgy itself; I must crave Leave to say a few Words in general concerning the *Spanish* Version of the Liturgy, before I enter on the particular Examen of that too.

Concerning the SPANISH Translation of the ENGLISH Com- mon-Prayer.

 Shall begin where I shou'd end, as the Monk said, who was making a Catalogue of a Parcel of Books, and meeting with a Hebrew Psalter, which he did not understand, sets it down, *Item*, A Book that begins where it should end.

At the End of the *Spaniſh* Translation of our *Engliſh* Liturgy, printed by Mr.

H Bowyer,

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Boozier, as I said before, in the Year 1707, you'll find a long Head-Roll of *Errata*, which would make one believe there are no more in the Book. But it will soon appear, there are in that Book not only a multitude of more, but far greater Errors than any set down there. They are but Trifles, and not worth looking after. Descending to such Peccadillo's, and neglecting to take Notice of the considerable and important Mistakes, is streining at a Gnat and swallowing a Camel : 'Tis tything of Mint and Cummin, and omitting the weightier Matters of the Law. It is however, the only Translation of the Common-Prayer Book that has any *Errata* printed at the End that ever I saw, and for that Reason deserves some Commendation. To return to the Beginning.

The *Contenidos*, (Contents) on the Back of the Title-Page is all wrong.

In the second Leaf the Spaniard calls our Common-Prayer, *REZADO Pùblico*. I don't like that Word *REZADO*: *Rezar* signifies *Praying by Beads*; so then *REZADO Pùblico*, is as much as to say, *COMMON PRAYER BY BEADS*. For which Reason I would advise the Proprietors of this Spanish Copy, the next Cargo they send to *Cadiz*, *Gibraltar*, *Barcelona*, and other Ports of Spain,

to

Spanis^h Translation. 59

to borrow that pretty Cut prefxt to the Latin Version, representing our People at their Devotion, and only get the Graver to add some Strings of Beads to their uplifted Hands, and then they'll look, as Shakespear says, as if they were angling for Deaths-Heads, with Beads in their Hands.

It will perhaps be said, that the first Edition (Anno 1617) of our Liturgy in the Spanish Tongue, calls it *Rezado Publico*, as well as this. I know it does; but not that that Translation was made by Order of King James I. for the Prince to carry with him into Spain, when he courted the *Infanta*, as this Spaniard insinuates.

The Author of this new Version has copy'd too much after that old one in his Mistakes, besides adding a good many of his own, and some very odd ones; not to mention innumerable Omissions of Parts of Scripture.

REZAR, you must know, is not only a Spanish, but a Portuguese Word; and neither one Language nor the other has any one Word besides this, to express the Use of Beads in Prayer, or the Action of Praying by Beads. And yet, tho' it is every whit as much a Portuguese Word as it is Spanish, the Portuguese Translator, as bad as he is, has been so prudent as never once to use it in his whole Book.

60 . . . Concerning the

There are Words enow in both Languages, to signify Praying without Beads : There's no need of *Rezado*. *Rezár* is a Corruption of the *Latin RECITARE*, and so *Rezado* quasi *RECITATIO*. And here it may not be amiss, to transcribe out of the *Popish Ritual*, the Form of Words used in Blessing and Consecrating their Beads, by which you'll be convinc'd what I say is true.

Benedictio Coronarum aut Rosariorum.

That's the Title. After a few short Verses and Responses, *Oremus*.

“ **O**Mnipotens & misericors Deus, qui
“ propter eximiam charitatem tuam
“ quā dilexisti nos, Filium tuum unige-
“ nitum Dominum nostrum Jesum Chri-
“ stum de cœlis in terram descendere, &
“ de Beatæ Virginis Mariæ Dominæ no-
“ stræ utero sacratissimo, Angelo nunci-
“ ante carnem suscipere, crucemque &
“ mortem subire, & tertio die gloriosè à
“ mortuis resurgere voluisti, ut nos eri-
“ peret de potestate tenebrarum : obse-
“ cramus immensam clementiam tuam,
“ ut hæc signa rosarii in honorem &
“ laudem ejusdem genetricis filii tui be-
“ nedicas, + & sanctifices, eisque tan-
“ tam infundas virtutem Spiritus sancti,
“ ut

Spanish Translation. 61

“ ut quicunque ea super se portaverint,
“ atque attentè & devotè RECITAVE-
“ RINT, per invocationem sancti nominis
“ tui, corporis sanitatem, & animæ tu-
“ telam percipient, per eundem Chri-
“ stum Dominum. Resp. Amen.
“ Deinde Aqua benedicta aspergit.

Now, that this is not a mere Speculation of my own, I appeal to the best Spanish Authors, such as *Cervantes*, *Quedero*, and others. But what will put it beyond Dispute, ask but any Spaniard or Portuguese, (be it a Beggar in the Streets of London;) name but the Word *Rezár*, he'll immediately turn up his Eyes, and fall to operating with his Fingers; so inseparable is the Idea of Beads from the Word *Rezár*. From this Verb *Rezár*, as from all other Verbs, there arise Verbal Nouns, such as *Rezado*, Praying by Beads; *Rezadór*, one that Prays by Beads, (Beads-men we call'd 'em formerly.) For which Reasons I am for expunging these Words in the Spanish Common-Prayer Book, *Estatuto por la Uniformidad de Rezado Público*; *Anglice*, An Act for Uniformity of Common-Prayer by Beads; and would have them alter'd thus, *Estatuto por la Uniformidad de Oración Commún*, as ours is.

I have

62 Concerning, &c.

I have at present nothing farther to say, but that in Case this Design meets with tolerable Encouragement, either from the Pious or the Curious, I shall proceed 'till I have rectify'd all the Translations of a Book, whose Original had this Encomium given of it by the united Wisdom of the Nation in *Edward the Sixth's* Time, that it was compos'd by Aid of the Holy Ghost.

Arundel-street,

12 July, 1722. JOHN OZELL.

F I N I S.

